15: Marshall E-5 (1951-1961) 1965
FX10 Bushmen FX10
!Kung

properly in these matters, and the kin term they apply guides their behavior with everyone they meet.

The other value is obvious. The !Kung of the whole Nyae Nyae region, in their thirty-six separate bands or groups, are drawn together by a feeling of belonging to an in-group. The familiar names and the use of the kin terms make them expect from each other behavior suitable to kinsmen—sharing food, gift giving, restraint from expressing jealousy or other hostilities, conforming to group opinion, all the things they do that are conducive to peaceful living together. This sense of belonging gives security and comfort to these people in whose language the word *dole*, which means "strange," means also "harmful" and "bad." They call themselves *ju /õassi*. *Ju* means "people"; */õassi* connotes something like "true" or "pure" and can be paraphrased as "just ourselves."[7]

INHERITANCE PATTERN • The !Kung have no named, structured patrilineages, but they have a patrilineal emphasis. Inheritance passes from father to eldest son, as does the succession in headmanship.

There is not much property to inherit. Land and the resources of food and water are owned by the band, not privately by individuals. A considerable amount of an individual's personal property is destroyed at the time of his death. This is not done to provide implements for the spirits in the after-life. The !Kung believe that the spirits of the dead have their own heavenly objects and need nothing from earth. It is done because no member of the family wants to use the common objects of the dead, which too vividly remind them of their loss. Only the more rare and important possessions are kept, such as assegais and fine ornaments. These are inherited by the eldest son. Failing a son, the spouse or a daughter or sibling or, failing these, some other close relative who was present would take the things. Whoever took them would be expected to give some of them to other relatives.

MARRIAGE • As I mentioned, the Nyae Nyae !Kung rarely marry outside the region, although !Kung women not infrequently marry Tswana or Herero men in the border settlements.

First marriages are arranged by parents while the children are still young. Either the parents of the boy or those of the girl may first ask for the betrothal. Parents of boys have their eyes on every girl baby and may say to parents of an unborn infant, "If it is a girl, let us have her for our son."

No property settlements enter into the marriage choices or marriage arrangements among the !Kung. Rather, they say about the basis of their choice that they seek an upstanding family for their child to marry into, people who are not lazy and not "far-hearted" but who are dependable and generous and behave with propriety, obeying the social rules and the